[7 cont.]

132 731 Consequently at this time, the Indian faces a situation of misery that has brought him to seek monetary income either as a worker in the maritime saltworks or as a herdsman in the neighboring haciendas of Venezuela and Colombia; or if he is obstinate in his attachment to his native soil, he has to put up with conditions of hunger, bond service, and even slavery in his own territory.

● 166 464 The lack of water has been the main factor leading to the mass emigration of entire native families to the nearest centers of trade and work; there they enroll themselves as paid farm workers; or simply beg for charity, which is frequently seen in the streets and plazas of Maracaibo; or apply themselves to some other trade such as the making of charcoal to be sold in Ríohacha; or work in the loading and unloading of ships in neighboring ports.

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121 114 All these facts that we have been describing and the little that was known of this interesting Colombian aboriginal community led the Institute of Ethnology and Archaeology of the Ministry of National Education of Colombia to organize an expedition to study for a reasonable period of time the greater part of the characteristic social phenomena of this group of people, the actual social situation of the natives confronted by the new conditions of life, the anthropological aspect, the language, etc. This decision was put into effect with the ethnographic expedition of 1947, which, during the months of July, August, and September, traveled over a great part of the territory making the corresponding studies. [8] This expedition was composed of: the investigators, Licentiate Milcíades Chaves, Licentiate Virginia Gutiérrez de Pineda Giraldo, Señora María Rosa de Recasens, and the author.

The result of these investigations is the work we now present, the first of a series of publications which will cover the major part of the aspects of the material and spiritual life of the Guajiro.

The work to which these few lines serve as an introduction is based on facts carefully gathered by us in the field, especially by my wife Licentiate Virginia Gutiérrez de Pineda Giraldo, who kindly handed over data to be studied and added to ours, and we

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reported several in the vicinity of the town of Riohacha in Colombia.

Residence is normally matrilocal, although, at present, there is a tendency towards neo-locality. The author has found no case of patrilocality either in the field or in the literature.

The names of the five more important clans in Guajiro society, and those with which we are concerned in this article are: Uriana, Epinayú, Pushaina, Guajariyú, and Epieyú. These designations have lost meaning in Guajiro and not even the oldest members questioned by the writer remember what they mean. The clans also have an animal or plant totem closely attached to food and hunting taboos. How deep this totemic aspect of the clan goes the writer does not know and the two references found in the literature, A. Ernst (1887) and A. Jahn (1927), simply mention the fact without going into details.

Today the clans have no distinct geographic distribution. Members of the different clans are found scattered more or less at random over the whole peninsula, and in both Colombia and Venezuela. This may be due perhaps to the extensive migrations of families within the region in their quest for water for themselves and their domestic animals. This necessity has also probably contributed to the gradual breakdown of the matrilocal residence. The earlier literature suggests that the clans may have had, at one time, certain regional characteristics. Juan de Castellanos cites that the Guajiros living near what is now the town of Riohacha all belonged to the Uriana clan. A. Ernst goes as far as showing a distribution map of the clans. A. Jahn and G. Hernandez de Alba draw their conclusion of geographic distribution for the clans based on the earlier sources but definitely state that today the clans present the scattered distribution the present writer found.

The Guajiro culture may be described in brief as pastoral, with a small-scale supplementary agriculture, especially in the southern part of the peninsula where water and more fertile lands are available. Domestic animals, cattle in particular, represent the foundation of wealth to the Guajiro. His economic position, and likewise his social status, is measured in the number of cattle, sheep, goats, asses and horses he owns. This pastoral complex permeates practically every aspect of the culture.